



GREENSBOROUGH, N. C.

SATURDAY, MAY 4, 1858.

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OUR PRIZE STORIES.—This week we

complete the last of the three beautiful

Prize Stories. We feel confident our

readers will admit they were excellent,

for scores of letters have reached us, from

every direction, speaking in terms of the

strongest praise. Having gone with the

reader through "Reginald's Revenge,"

we are free to pronounce it a charming

story, with a moral lesson deeply impress-

ed, and have no doubts of a corroborating

sentiment from those who have read it.

Stories written merely to give excite-

ment by their thrilling bloody events, of

robberies, piracies, murders and such

acts of depraved human nature, are, in our

estimation, deteriorating both to the men-

tal and moral faculties of the reader.—

The mind is held up through the entire

story in a state of excitement and then

finds nothing to sustain it; thus it is

weakened. And an association with vice

without the warning voice, but familiar-

izes our feelings with it and leaves us less

able to resist temptation.

We write against such stories because

they are more likely to tempt the reader,

and without stopping to think, the whole

is devoured. We could as cheaply pro-

duce such stories, as we do those which

are published in the Times. For a good

story to interest the mind and improve

the heart is more difficult to write than

one who is only aim is to excite the pas-

sions. But our desire is both to interest

and instruct the reader.

We are aware that by many every thing

denominated a "Novel," is branded.—

While we condemn such names as under

this title, yet we conceive it nothing

amiss to dress up truth and lessons of

morality in an habiliment of attractive-

ness. The most forcibly impressed les-

sons in the Bible are those contained in

the parables, and which every divine ac-

knowledge a species of "Novel."

NEXT WEEK.—We have a number of

short stories and sketches on hand, such

as can be published complete in one pa-

per. Before beginning another serial, we

will publish next week an interesting "Story

of Intemperance," by R. Griffin Staples;

and also a life sketch, "Vivian Sanford,"

by Ina Clayton, besides the usual variety

of shorter original articles. The week

following we will commence an original

story, entitled "Marrying a Blue," writ-

ten for the Times by Mary W. Janviri,

author of "Peace; or the Stolen Will,"

one of the most popular of recent books,

and dramatized by the Boston theatres.

"Marrying a Blue," is worthy of the fame

of the author, and we anticipate its ap-

pearance with much pleasure.

IRREGULARITY.—A friend at Penn's

Store, Va., informs us that the Times ar-

rives very irregularly at that office, some

issues being two weeks old. He says the

Patriot and the Message come regularly.

We would inform our subscribers at that

office that the Times is carefully mailed

every week, never placed in the office la-

ter than the two other papers of this place,

and frequently a day sooner. The pack-

age is delayed somewhere on the route.

If it is delayed by any person not able

to pay for a copy, by stating their case we

will furnish them the paper free.

N. C. JOURNAL OF EDUCATION.—The

May number has been issued, and we find

the following interesting table of contents:

Principles of Instruction,

Love of Home,

The New Berne Celebration.

The citizens of New Berne have won to themselves great honor by the estimable manner in which they provided for and conducted the exercises of the celebration on the 20th April; the occasion being the completion of the Atlantic and North Carolina railroad from Goldsboro to New Berne, thus bringing the mountains of Western North Carolina into railroad connection with the waters of the East. A fit opportunity to so grand a celebration, and a celebration honorable to the occasion!

Though we had the pleasure of participating in all the good things, yet we must forbear occupying too much space in enumerating.

To avoid too large a crowd we were up and "getting off" before day on the morning previous to the celebration, but there were so many on the road above us of the same inclination that we found it necessary to crowd to get standing room. But when we got, we went, and direct through we went to New Berne that day. And what a proud era in our life. It seemed that all New Berne were at the depot awaiting the arrival of the train upon which we came passenger; and when the cannon spoke forth thunder and the people shouted a hearty welcome, we could but think of some glorious day, of some more glorious triumphal procession of some more glorious crowned victor.

On Wednesday night, following the regular mail train, three or four extra trains came in, all full and crowded, and as many more next morning. These were furnished by the Presidents of the North Carolina, the Wilmington & Weldon, the Raleigh & Gaston and the Western North Carolina Railroads. North Carolina never saw so many trains collected to one point before, nor ever had so many citizens to pass over, in the same length of time, any portion of her territory.

But all honor to our "Athens," she permitted no one of the many thousands collected together within her precincts to suffer for comfortable lodgings in which to seek.

"Thy nature's sweet restorer, balmy sleep," nor for an abundance of the substantial.

"We sawe ragouts, an' sic like trasherie, That's little short o' downright wasterie."

The earth had received a heavy coating of frost on Wednesday, preceded on Monday by a heavy snow; thus the weather was rendered especially comfortable, as if Nature designed to smile propitiously upon the event that had called together so many of the sons and daughters of Carolina from every section of the State, North, East, West and South. Thursday, the eventful day, was ushered in by the firing of cannon, and early the rolling drum called forth the Military parade.—Of these we noticed ten companies; three from Wilmington, two from Fayetteville, one each from Raleigh, Hillsboro, Salisbury, Washington and New Berne.—Their uniforms were in much taste and they made an imposing and beautiful sight. We believe each company furnished a band, and we noticed among others the band from the receiving ship "Pennsylvania," Portsmouth, and the Richmond Army band, two bands with a reputation equal to any in the Union.

At 11 o'clock, the companies formed and marched through the principal streets of the place, and returning to the Green, a large enclosure around the Academy, they received and escorted the orators of the day in a coach drawn by four beautiful horses, prepared by the committee of arrangement. And we would here digress to pay this committee a merited tribute. Notwithstanding the immense numbers, estimated variously from ten to twenty thousand, everything passed off with the utmost decorum and good order, which no doubt is due to the good management of this committee.

At 2 o'clock the exercises commenced upon the Green, Judge Donnell, of New Berne, presiding, gave a hearty and appropriate welcome to the visitors present, and then introduced the orators of the day. The Rev. Mr. Haughton, of the Episcopal Church, delivered the opening prayer. Rev. Francis L. Hawks, D.D., was then introduced and received with three cheers. He spoke extemporaneously for more than an hour, reciting the origin of the road, whose completion we were then so joyfully celebrating; alluded to the commercial prospect of New Berne; reviewed the spirit of commerce for ages past, marking the advance or decline of every people as they prospered or failed commercially.—Henry W. Miller, Esq., of Raleigh, followed Dr. Hawks in an address nearly as long. But just at this time we were driven from our seat by the heat of the sun, which in running its course, gave us sunshine for shade. A reporter, more favorably circumstanced, remarked of the address:

"We are at a loss to express our gratification with Mr. Miller's effort. It was mainly, patriotic, electrifying, and we hope its sentiments made a deep and lasting impression upon the large audience. He spoke of binding the East and the West together in indissoluble bands—no jealous or selfish feelings should prevail—the West had been liberal to the East, and the latter section ought not to be less so to the former—build railroads, and in the hour of danger the hardy mountaineers would be found ready with warm hearts and strong arms to defend the seaboard from invasion and to protect the lives and homes of the fair daughters of that section."

The speaking over, the audience proceeded to the immense building in which were spread the dinner tables. Of this part of the programme, the taste being the best judge of its excellence, we will but few words. Some idea of the length of the table and of the bountiful spread upon

it may be had from the simple remark that it accommodated 2500 persons with plates and held 500 bushels of oysters with other good things in proportion.—And as to the drinkables, which do not come under the above "good things," the bottles stood thick enough to have been reaped with a cradle had they been grain; and we fear many who did reap them felt the need of a cradle.

At night a free ball was given at the depot, and for aught we know to the contrary.

"A thousand hearts beat happily; and when

Musical notes with voluptuous swell,

Soft eyes looked love to eyes which spoke again,

And all went merry as a marriage bell."

Friday morning all the extra trains left, packed and crowded; but by no means had all the visitors departed. New Berne had too long been cut off from her Western country-men for all to leave unceremoniously; and we of the West had been too well provided for to depart so suddenly. Boat excursions, city sight seeing, visiting, private tea parties, balls, &c., occupied the balance of the week. And even up to Wednesday of this week, extra coaches are required on the railroads to convey the delayed parties. Well may New Berne say—"Glorious glory for one day"—and we hope this friendly greeting of East and West may be but the beginning of a never ending intercourse of amity and commerce. Let the citizens of New Berne improve upon the occasion; return our visit; cultivate the acquaintance of the West; open a supply in your market; and let it be known among our people and you may rest assured our gratitude for your kindest attention will turn our hearts thither and the demand will be equal to your best efforts. Verbum sat sapienti.

Reading Rooms.

After reading the following description of the Reading Room of the Columbus, Mississippi, Female Institute, written in such an easy and familiar style, there will be no necessity for our commending the plan—the benefits are self evident. We would chronicle the event with great pride, if every female institution in the South would immediately open a similar Reading Room. What a change would soon be wrought in our family circles, where now the chief topic of conversation is the latest fashions? Ladies will talk, and talk to the point. If they are posted only upon "The latest fashions," it need not be expected that their converse will be of "the busy world." But being of good taste and discriminative judgment, if they are supplied with something more intellectually wholesome, it is unreasonable to conjecture they would not avail themselves of the benefits of such an opportunity.—Then what institutions will follow so worthy an example? But to the room:

Walk in, dear reader, and take a look for yourself! It is not large, you see.—It would serve the purposes of a smaller school, very well, but for ours it is both too short and too narrow. In the new and handsome buildings which the liberal citizens of Columbus are about to erect, we will have a larger and more commodious hall designed and fitted up especially for this purpose.

But, though our room is at present rather small, yet you see it is newly carpeted and substantially furnished; and here are twenty or thirty young ladies engaged in reading. You observe they do not speak to each other—to do so would be a violation of an imperative rule. Upon those sideboards all around the room are fixed files of all the best religious and political papers of the country—some weekly, some tri-weekly, and some daily. On the long center table are literary, religious, and educational journals, magazines, monthlies, quarterlies, reviews, etc. Those young ladies seated so leisurely along both sides of the table are reading these. I believe among the most popular periodicals with them, are the Southern Literary Messenger, the Eclectic, Harper's Magazine, Harper's Weekly, the Times, published at Greensboro, N. C., and Willis' Home Journal. Three of these are weekly publications. There are other magazines and literary papers, which they read constantly, but I think have noticed a decided partiality for those above named.

The Mobile Daily Tribune they regularly devour at a mouthful, saving of course, the advertisements. Of the New Orleans papers, the Christian Advocate, edited by our good-humored and talented friend McVeyre, is evidently the favorite.

Such publications as DeWitt's Review, the Scientific American, the American Journal of Education, etc., etc., find only occasional readers among the young ladies, though they are the particular friends of the Faculty.

At first the young ladies seldom gave any attention to the political papers; but as there information enlarges, they become interested in current history, and now you notice how deeply absorbed they appear to be in the London Times, the New York Journal of Commerce, the Day Book, the Louisville Journal, the Baltimore, Washington, Philadelphia, Charleston and other political papers.

Our Reading Room is a source of great profit and amusement to the young ladies of the Institute. It is not yet complete according to our design, as not more than one-half the papers and periodicals, which are to be upon its files and tables, are now there. We purpose having a good paper from every State in the Union—of such can be found—and from the Southern States every prominent and clever publication extant.

We require the young ladies to acquaint themselves with current events—news-papers topics; and to this end we systematize their reading, and afterward question them in classes in regard to the latest news from all parts of the world, and upon other matters of general interest. So much for our Reading Room.

POLITICAL.—Judge Ellis has accepted the nomination of the Democratic Convention, as the regular Democratic candidate for Governor. Mr. McKee, a distribution Democrat, has announced himself as an independent candidate. Judge Ellis has a list of appointments, at which, we understand, Mr. McKee will meet him.

Leisure Readings; OR A Few of the best things WE FIND IN Books, Reviews, Magazines, and Papers.

A CHRISTIAN, either professedly or in sentiment, should be conversant. The life of such a person should be governed by principles of truth, justice and right.—All habits and practices consistent with these principles may be exercised, and should be if practicable; but such as are inconsistent, should not be followed, nor countenanced.

We are aware we are now about to touch upon a tender point with many. Such are only asked to open their minds to conviction. If they honestly decide without a doubt that they are in the right, let them continue to prosecute their course; but if their is a doubt, Right claims the benefit of it.

In the American Christian Review, a large weekly sheet published in Cincinnati, is an article by the editor, on

Dancing for Amusement, Called forth by a correspondent in these words:

"I would like much to hear your views, through the columns of the Review, 'on dancing as a social amusement, by Christians or their children;' wherein the evil is, if any, as it is a subject of much debate and argument at present. Should Christians countenance the same in their residences?"

In reply to the above, the editor makes the following remarks:

The arguments generally employed by the advocates of "dancing for amusement," so far as we are posted, are as follows:

1. There is no harm in it.

2. It is not as bad, or no worse, as most, than some other things that professors of religion do.

3. It teaches young people, especially

young ladies, gracefulness, and accom-

plishes them for society.

4. It is a healthful exercise.

5. If young people are not allowed to dance, they will be at something worse.

This comes about the sum of the arguments, so far as we have heard in favor of the practice. Let us, for a few moments look at these items:

1. There is no harm in dancing. This is a singular commencement. Did you ever hear any one commence arguments to prove that it is right to visit the sick, by saying, "What is no harm?" Surely not! Why not? Because visiting the sick is not under suspicion. No one thinks it is any harm. It is of universal good report. There is no harm alleged against it by anybody. But dancing is not so. It is under censure. Many hold it to be an idle and worthless folly. Hence it commences with the plea, that "it is no harm." The very circumstance, that this suspicion hangs over it—that it is under censure—is a sufficient reason why a Christian should have nothing to do with it. It is not of good report, and that is sufficient for any pious person.

But when we are about to enter into any thing good, we do not commence by saying, "There is no harm in it." When we are about to do anything, the question should not be, "Will it do any harm?" But we should inquire, Will it do any good? It is not enough to him, who considers his life worth anything, to know that a thing will do no harm. It may be simply useless; but people whose time is worth anything should not allow it to be spent in that which is useless. One of the hardest sentences we ever heard uttered, and one that we have felt more upon since than any other, was contained in the sentence of a judge pronounced upon a murderer. In sentencing him to die, he called him "a worthless life." What is so horrible to any one capable of doing good, being useful and making the world happier and better, as the thought of being worthless? Yet there is not a clearer proposition in the range of human thought, than that he who does no good is worthless. Dancing, therefore, if it could be shown to be no harm, might prove a *re-cha*. On this hypothesis, gentleness and adieu, whose time is worth anything, would not engage in it. If there are gentlemen and ladies, nay more, Christians, to whom God has given time that is useless, or in which they can find nothing good to do, and they must necessarily while away this time in something useless, and dancing is found to be no harm, probably they had as well dance.

2. Dancing is not as bad, or no worse, as most, than some other things that professors of religion do. This is worse than that contained in the previous one. That proceeds on the score of innocence—on the plea that dancing is no harm. But this proceeds upon the admission that it is *harm* but not so much harm as some other things. The hypothesis appears to be, that professors of religion must do harm; and about the best they can do, is to choose that which is the least harm.—Dancing, therefore, is plainly selected as a practice of the least harm! We sorely grieve that there are worse things than dancing; but at the same time, there are but few sinner that will more readily catch the feet of young disciples, and lead them to ruin.

3. It teaches young people, especially young ladies, gracefulness, and fits them for society. We never saw a teacher of dancing yet that was a pious man or a devoted member of a church, or one that took any interest in a church, and but very few that could be induced to conduct themselves gracefully in church or any other place.—The teachers of dancing, and dancers themselves, we have found the most graceless, disorderly and disrespectful in churches, of any class we know, so far as our observation has gone. We know of no evidence of its being an accomplishment of any kind, for anybody, either saint or sinner.

4. It is a healthful exercise. To make serious reply to this deceitful, deceptive and empty pretence, is a little hard to do.—To see a person who cannot go three squares to the house of God on foot, especially if it should be a little unpleasant, who can dance till midnight, "for amusement" speaking of its being healthful, is ridiculous in the extreme. It may be, for anything we know, that for any person who has become so useless as to sit, day after day, and not move enough to circulate their blood, dancing would prove healthful. But there are a thousand things better for them. A visit to the sick, to the poor and the distressed, with something for their necessities, would be vastly better for both soul and body. Ab-

most any kind of useful labor would be more healthful, and leave vastly less room for conscience. But if a person has such an aversion to labor, to visiting the sick, the poor and needy, or doing anything useful, they deserve no health, and they are out of it. More health, permanent happiness and real enjoyment are found in an industrious and useful life than all the seekers of pleasure ever know.

The man of useful life has no time for pleasure and amusement. His time is taken up, wholly taken up, and he is so happy in it, that it happens short, in constant acts of usefulness. But pleasure-seekers are constantly devising how to while away time, to pass it off or murder it.—Time appears the greatest burden they have, through their whole life, and, at death, the trouble is, that they have not more time. The good man appears pressed through life to do the good he desires to do, but when death comes, his work is done, well done, and he dies in hope of hearing the Lord say, "Well done, good and faithful servant; enter thou into the joys of thy Lord."

5. If young people are not allowed to dance, they will be at something worse. This does not proceed upon the principle, that young people are to do any good, perform any good work or be of any service. Nay, worse; it proceeds upon the principle that they must necessarily do something bad, and that if they do not dance, which is bad, they must do something worse. But this is not the case. Young people have their sphere in life, and can do good in that sphere. But before they will know useful enjoyment, they must realize the truth, that usefulness and happiness go hand in hand. The happiest life is that spent in doing good; and it terminates in the happiest death.

There is one trouble in writing for dancing. They do not read, and we never expect them to hear anything we say. Besides, the most of them, with whom we have been acquainted, do not pretend to think whether it is right or wrong. They will dance because they will. That is an end to all reason and all law. But we put one matter to all that encourage dancing in any form. Did you ever know a pious, zealous, praying Christian that was a teacher of dancing? We do not believe you ever did. Did you ever know a pious, zealous, praying Christian that was at the same time, a dancer? We do not believe you ever did. Did you ever know pious, zealous, praying parents, who felt deeply concerned for the souls of their children, who desired them to dance? We do not believe you ever did. Are not all the more pious, zealous and prayerful professors opposed to dancing? You know they are. This ought to satisfy any one seeking for the will of God. Are not the teachers of dancing, the dancers, the giddy, the thoughtless, lighthearted and irreligious? Why do members of the church, when they have been to the dance, absent themselves from the Lord's table, take the back seats and generally refuse to participate in worship? Only from a consciousness that they have done wrong. Why do people of the world throw it in the face of the preacher when the members dance? Because they know it is a stigma upon the church.

More apostacies, among young people, commence with dancing, than any other folly with which we are acquainted. When they have taken one step, the way is paved for taking another. Dancing masters would not only ruin our young people, but they dance upon our graves! In our cool deliberation and most decided judgment, a more worthless set of men cannot be found prowling through respectable society than dancing masters. If parents with bitter repentance, deep sorrow and most solemn mourning over the follies of their daughters, we know of no more certain road to it, than to countenance those graceless, but-ter-tongued, and useless, and worse than useless, men, who propose to teach dancing. There is infinitely higher happiness for our fair daughters, a higher road for them to travel, and transcendently nobler company than that found on the floor among a company of men and women, skipping over the floor like a flock of monkeys. We do not believe that any one truly acquainted with Jesus desires to dance. If young people belonging to the church dance, expostulate with them kindly, and give them to understand that they must cease.

Our Book Table. Upon our return after a week's absence, we find our "Book Table" spread with a feast of the richest viands. From Messrs. Childs & Peterson, "Life of Dr. Kane, by Dr. Elder;" J. B. Lippincott & Co., "The Bench and Bar of Georgia, in two volumes, by Stephen W. Miller;" Appletons, "New American Cyclopaedia," vol. 1 752 pages, A—Ara; vol. 11 776 pages, A—Ara. The May numbers of Southern Literary Messenger, Russell's Magazine, Atlantic Monthly, DeBow's Review, Ohio Journal Education; N. C. Journal Education; Disciple's Advocate; N. C. Planter, and Harper's Magazine; Fifth Annual Report of the Superintendent of Common Schools of N. C.; Blackwood's Magazine of April; the Eclectic Magazine and British Quarterly.

One of the fables of ancient Mythology is of Tantalus, a king of Lydia, and son of Jupiter. He is represented by the Poets as punished in hell, with an insatiable thirst, and placed up to the chin in the midst of a pool of water, which, however, flows away as soon as he attempts to taste it. There hangs also above his head a bough, richly loaded with delicious fruit, which, as soon as he attempts to seize, is carried away from his reach by a sudden blast of wind.

The number of letters awaiting our attention and the press of business drive us away from the feast of the "Book Table," for the present, and very forcibly remind us of the above fable. But we hope it will not be eternally so as was the case with poor Tantalus.

PRIVATE CORNER.

Letters containing manuscripts received since our last, we have not had time to examine. And such as require answers we will attend to in a few days.

Dr. Charles Mackay, the English ballad writer and lecturer, left for England in the Africa, on the 25.

THE ASYLUM AT RALEIGH.—Returning from New Berne, we spend a few days in Raleigh and took an occasion to visit the Asylum for the insane. Mr. Ferrell conducted us through the various departments, and we must be permitted thus publicly to acknowledge our indebtedness for his very courteous attention.

The system by which everything is conducted and the perfect order prevailing speaks in the highest terms of those who superintend the institution.

We saw several patients at work in the garden, clothed, and in their right mind, and who, we were informed, would return home in a few days. And it is a gratifying evidence of the utility of such an institution, that such a large per cent of the patients recover their right mind, and most of them in such a short time. All honor to the self-sacrificing benefactors who designed such an institution and pressed its claims with so much zeal. And due honor to the representatives of the people for the manner in which this work has been prosecuted. It is a bright and a lasting glory to the good old North State.

"THE PRINTER'S DEVIL."—The *Leisure Hour* calls upon the disciples of Faust to give some light upon the origin of the term "printer's devil." We will quote for his benefit a paragraph from "Adam's Typographia," published by L. Johnson & Co., Philadelphia, a book which should be in every printing office.

"In 1462, Faust carried a number of Bibles to Paris, which he and his partner Schaeffer had printed, and disposed of them as manuscripts; at this time the discovery of the art was not known in France. At first he sold them at the high price of 500 or 600 crowns, the sum usually obtained by the scribes; he afterwards lowered his price to sixty, which created universal astonishment; but when he produced them according to the demand, and even reduced the price to thirty, all Paris became agitated. The uniformity of the copies increased their wonder, the Parisians considering it a task beyond human invention; information was given to the police against him as a magician; his odgings were searched, a great number of Bibles were found, and seized; the red ink with which they were embellished was said to be his blood; it was seriously adjudged that he was in league with the devil; whereupon he was cast into prison, and would most probably have shared the fate of such, whom ignorant and superstitious judges condemned in those days for witchcraft. He now found it necessary, in order to gain his liberty, to make known the discovery of the art. This circumstance gave rise to the tradition of 'The Devil and Dr. Faustus,' which is handed down to the present time."

And, consequently, the boy who "carries the papers round," is called the "devil."

COMPLIMENTS.—In this cold phlegmatic world a right up and compliment comes but seldom. If we, therefore, on such an occasion, indulge in a little vanity, surely it can be excused. If the reader will pardon us, we will present an extract from only two letters, though our toils are lightened every few days by such words of cheer. The first is from a gentleman of this State, and one possessing a very superior mind, which would be readily admitted were we to give his name.—

